

# NO SACRIFICE TO BE A LATTER-DAY SAINT

Discourse Delivered  
BY ELDER DAVID MCKENZIE.

In the Salt Lake Tabernacle, on the Occasion of the Pioneer Stake Conference, Sunday, October 26, 1907.

(Reported by F. W. Osterstrom.)

My beloved brethren and sisters and friends: In being called upon to occupy a portion of the time this afternoon, I was reminded of a little incident that occurred a short time ago. We were in a meeting capacity of the high council of the Pioneer Stake of Zion, and it may not be quite so allude to that, inasmuch as this is a conference of the Pioneer stake: President McLaughlin was evidently deeply interested in the welfare of the stake. We had been discussing how to best promote and advance the interests of the people there, and more directly in the regulation of instruction and amusement for the young. The president asked a question something like this: "I would like to ask you, my brethren, what would be best for the welfare of the people of the Pioneer stake?" It came to me like an inspiration to say, "Communion with God." The following morning, in our office, Elder Cannon remarked, "You made my reply to the question of President McLaughlin, I wanted to say, 'The spirit of God.' That both of you and me, the question of the president in a proper way. I think as yet, and although that was alluding to the Pioneer stake of Zion, yet it applies, beyond all question, to the members of the various stakes of Zion as well, and to all who are interested in the welfare of the children of men, in this dispensation of the fullness of times.

## SCIENCE CONFIRMS REVELATION.

I desire to speak briefly of one matter upon which I have been led to reflect. I cannot help but notice the invention has made very great progress lately, and science in the abstract has not been behind the times. In the various branches of science, we have discovered and established as facts as science can reach them—of many principles that have been advanced by the prophet Joseph Smith in this dispensation, among them the eternality of matter, the eternality of the human soul, the eternality of the human body, the eternality of the human mind, and many other truths, but time will not allow me to dwell upon these at any length. In that connection, however, I am reminded of a principle revealed to the prophet Joseph. The Lord revealed to him that "all things are governed and controlled by law"—not that law is the governor and controller in the sense of being the creator, but law is the method by which the Creator works. Herbert Spencer, an agnostic, by the way who has little faith in any revelation, has given a definition of eternal life, and when we read the writings of such a man, in which he lays it down in so plain a way that it is impossible to deny his meaning, and when we hear other scientists point out that there is only one system or code of laws for the reception of the natural life of man—and also for the spiritual life of man—that there are not two distinct sets of laws, but that they are governed by the same law—namely, life can only come from antecedent life; how forcibly is impressed upon the necessity of that great principle of our holy religion—the gift of the Holy Ghost.

After faith and repentance—then baptism by water. For what purpose? For the remission of sins, that the candidate may stand before our Father in Heaven free from sin, for only in that condition can he receive spiritual life. I say with pleasure that I read that scientists conclude that there is but one way to communicate life, both the natural and the spiritual.

## SIMILARITY OF THE SPIRITUAL AND NATURAL.

I have before me a revelation given to the prophet Joseph Smith, in the year 1830, entitled, "The Book of Moses." I will read a very short paragraph: "And the Lord spake unto Adam saying: Inasmuch as thy children are conceived in sin even so when they begin to grow up all conceive in their hearts, and they taste the bitter things, and they may know to prize the good, and it is given unto them to know good from evil, wherefore they are agents unto themselves; and I have given you another law and commandment to teach these things freely unto your children saying: that by transgression death, and inasmuch as they have entered into the world by water and blood, and the spirit which I have made, and so became of dust a living soul, and so ye must be born again into the kingdom of heaven of water and of the spirit and be cleansed by blood." The same elements in which are contained the natural birth, the physical birth, the body and the soul, cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin and enjoy the eternal life of the world to come, and eternal glory. For by the water ye keep the commandment, by the spirit ye are justified, and by the blood ye are sanctified; therefore it is given unto you to abide in the record of heaven, the Comforter, the peaceable things of immortal glory."

## LIFE SHAPED BY ENVIRONMENT.

Here we see the same elements pertaining to the birth of the spiritual life that there are to the birth of the

## HE LISTED SOME PATIENTS

(Chattanooga, Tenn., Daily News.)

A representative of the News has just returned from a very successful visit to California. Concerning the reports that the Jones sought cure for Bright's Disease has been discovered, he took special pains to find out the truth of the matter, and came back fully convinced. One lady, the wife of a San Francisco editor, not only told of her husband's remarkable recovery after physicians had given him up, but she related off as if no moment of the name of several they told of it who had recovered. One case was particularly interesting. It was a case of Bright's Disease in which the young man was so impressed that nothing could be done for him, he had tricked into taking the new specific. Each time a dose was administered a tablespoonful of his old medicine was secretly disposed of, thus allowing suspicion. To complete nature as the young man recovered, the physician became elated, thinking he had discovered a cure for Bright's Disease. It was not until the patient was well along toward recovery that there was any certainty about it that the whole plot was disclosed. One of San Francisco's most prominent physicians, who had been a patient himself, had given him the statement that he had given it to between 40 and 50 and now a few of the

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distance; we have again, and being born again, we are to be sustained after birth in the spiritual life, just as we have been sustained after birth in the natural life. Therefore, in order that we may be sustained and developed spiritually we have to eat the bread of the Sacrament, and drink the water of the Sacrament, and by the increase in spiritual development, and by witness of the fact that we have obeyed the law, and that we always receive the Spirit of God, we are able to say: "Therefore it is given to abide in you"—not to come like a flash from the clouds and disappear, but the Spirit is "given" to abide in you, that you might be sanctified from all sin, and joy the words of eternal life in this world, and eternal life in the world to come, eternally yours.

Right here let me speak of other means of development. In the case of male members of the Church—if they are faithful—it is only a little while after baptism till the priesthood will be conferred upon them, and by the performance of a youth taking care of the meetinghouse and anything else that he may be called upon to do. That is the beginning of his development. Then comes the office of teacher, priest, and elder. Every one who holds this priesthood is required to minister it, that is, to use it for their own benefit; yes, for the benefit of others. It is a privilege, not a burden, but to benefit themselves—unselfishness and unselfishness is the way to promote our spiritual growth; that is what the priesthood is for. When the boy grows up, he is a young man, and every day he is expecting to hear upon to leave his darling girl at home if he is not married, and go abroad to be a missionary, and if married, he has often been sent away from home, immediately after the ceremony. I have seen it so often that I sometimes think it is done on purpose. And these young men go abroad, and they are in the hands of an ungodly world. What for? To preach an unpopular gospel; to be hated and scorned at; to be persecuted, perhaps even to be killed. Of our elders have been, for the testimony of Jesus. Notwithstanding this, as a rule, they perform their labors faithfully. I have heard of one over again—men who have returned from their missions, and though they admit trouble and persecutions and all kinds of things, they say that the time spent as missionaries has been the happiest time of their lives. Why certainly it is. When a man or woman is placed in a place by choice the determination to serve God and keep His commandments, that will be the happiest time of that person's life. I have heard of one who was sent to a place where he was to be a missionary, and he was a very reluctant about it; it must come spontaneously from the heart, simply because it is the commandment of God, and that is the way you are willing to show the growth and welfare of Israel, that you are willing to show the growth and welfare of the money God will give you, through His blessings, should be used for the education of the young, for the building of temples or meetinghouses, or for anything else which the authority of heaven may see fit to devote it. As a people, we ought to have this knowledge that it is for a wise and glorious purpose, and therefore I am happy to say that the principle of tithing is steadily on the increase, and I am assuredly correct when I say that in the same proportion the faith of the Latter-day Saints is increasing, and so is their unity one with another.

## NO SACRIFICE TO BE A LATTER-DAY SAINT.

Now, I don't consider it any sacrifice to be a Latter-day Saint except in the sense that the Latter-day Saints might have felt when he deprived himself of the potatoes that he might have them to put in the ground; it was for an ultimate blessing. But after we have put them in the ground, we work. Oh, that was not all; it is not enough to come to meeting then go away and forget all about what was said to you, till the next meeting. When those potatoes were put in the ground, he had to hoe around them, to cut down the weeds, to loosen the soil, to give the tubers a chance to develop, and when the time came he had to irrigate, and take care of the seed and nourish it, and when the potatoes came forth in abundance, so it is with everything we do in life. Our Father first requires a labor for us to perform, and that labor is the source of blessing; and then, after we have done the work, He requires; so that instead of grumbling about employment, about being overtasked to do the work that is assigned to us in a religious capacity, we should rejoice in the opportunity that is presented to us of not only gathering together but when we are here, to study each other's interests, remembering that to grow in idleness, we must look after the welfare of the church as well as our own great archetype, gave us that example. He also said: "Without me ye can do nothing," and that I am correct in this view of the matter of

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spiritual development, Jesus Himself said: "I have come that you might have life, and that you might have it more abundantly." Those people, to whom He spoke, were naturally living; of course they were, but that was not the kind of life He meant. He meant the spiritual life, and might have said: "I am come that ye might have spiritual life, and that ye might have it more abundantly." He that hath the Son hath life, and he that hath not the Son of God hath not life. I think they might live in human beings, but they had not the spiritual life that Christ was speaking about. Then we read in second Nephi that "to be carnal-minded is to be devil-minded; to be spiritual-minded is to be God-minded." Here is the difference, then, between natural life and spiritual life, and the trend of mankind is to follow the natural course; hence the Apostle Paul says: "The natural man receiveth not the things of God, the Spirit of God, for they are foolishness unto him, neither can he know them, until they are spiritually discerned." That is the difference between the Latter-day Saints and the people of the world.

My brethren and sisters, my time is up. Let us as Latter-day Saints re-

member that we must not be carried away by the things of the world, because we are in peace in Zion, and there is little to harass or trouble our minds, but there is enough when we have to overcome this carnal nature that is within us, and when we know that it is our duty to develop the spirit life, that we have received through the gift of the Holy Ghost.

I can only conclude by saying, my brethren and sisters, I am one with you in the testimony that I know Joseph Smith is a prophet of God. I know it as well as I know that I am standing here. It is no guess-work; I know it! I have heard thousands say the same, and it would be impossible for us to say the same without being actuated by the same Spirit, the Spirit of God. It is this Spirit which has convinced us of the truth, and it is a promise that God will give it to every one who will humble himself and repent, going forth like a little child in submission, knowing his utter helplessness in and of himself, but trusting in our Father in Heaven, who will most assuredly give the testimony to the soul. In faith, which is my testimony to you, in the name of Jesus Christ, Amen.

## GENEALOGY.

Potter Family Genealogy—Remarkable Perseverance in Search for Data Regularly Rewarded—Encouraged by a Dream—St. George Temple Work.

All communications for this department should be addressed to Mrs. Elizabeth McCune, chairman Genealogical committee of the Daughters of the Pioneers, corner north Main and First North street, Salt Lake City, Utah.

The following letter will be of especial interest to readers who are engaged in temple work, and who have had difficulty in getting genealogical data, as it shows how the Father opens up the way when his children do their part in looking after their dead kindred:

Payson, Utah Co., Utah, Oct. 14, 1907.

Mrs. Elizabeth McCune, Dear Sister:—I have been invited to contribute to your columns in the "News," and I take this opportunity to write a few lines of my experience in genealogical work. I might be faith-promoting to others. I commenced 40 years ago to gather names of my ancestors and nearly every day I was working. I would write to county clerks and they would say, "Send me \$25 and I will send you your names on this record." I worked in this way 25 years and the record was not satisfactory then for temple work. When I was about to despair, I prayed to the Lord to open up a new way, and I received a mysterious way. I went to the post-office one day and there was a letter from one Erastus Potter, from the State of Massachusetts, stating that he had just completed a printed book of 7,000 names all of the Potter families of the United States. This Erastus Potter had worked 25 years and he was in good luck. I found that all the names were on my father's line of genealogy, even all of my father's family were named in the book. Now I had this book as a gift of God sent from God, and I did not waste any time in going to Mantle temple. And there I engaged the help of Frank Deems Farnsworth. He was a noble and most faithful genealogical worker in the Church. We spent some weeks in drawing off on sheet-form all that were dead and I commenced the baptisms of 4,200 people.

After completing all of the baptisms and recording them on my Church temple record, I found that my work had just really commenced. The great work of the temple ordinances was on my hands. And now I had spent nearly a year in gathering names, and I was very depressed and sad. I went to my lodgings rather downcast and the tempter came to me and said: "You have done all this work in the past; now do nothing more." He said: "I have persuaded you to do this to make money and you are deceived!" While in this state of mind I fell asleep, and I saw a vision. I saw a man, whose name I raised up and saw a person who stood by my bed. I asked him who he was, he said that he was my ancestor, and I asked him some questions and he said that he had preserved my life many times when I was near unto death, and then he said, "Come with me."

We went upward with the speed of electricity and I found myself on the Atlantic sea board and it was in the Revolutionary times. My guide said that I was a noble and faithful people. I found that a meeting was called in a large log house or school house. There was an oak table on a platform and a large number of people were gathered around it. I saw a man and a woman and they both helped me to sing. I spoke about 40 minutes on a sermon as they had heard of me, and they all agreed that it was truth. I noticed their clothing, and it was all homespun and home made, and the men had woollen caps on, and the women had the same kind of caps on their shoulders, and they wore homespun. We came to my friend's home and stayed the night. While the people passed by, my friend said to me, "do you know who all those people are, that you have preached to tonight?" I said, "no, and he continued, 'these are all of those people that you were baptised for in the Mantle temple today.' After the crowd had passed by we heard some more singing, and two men looking at me came up to us and asked, 'Could you have been baptised for two more in the temple today?' I said 'yes.' 'Well,' said one of them, 'I am a 30-year-old man, and the other girl said, 'My name is Elsie Noble, and they passed on after the company. At this juncture my guide said to me, 'I have seen you in bed in Mantle, and my guide was gone. I had been through my dream that all that I had done work for were glad to receive the gospel. I had seen them all and had heard their voices. I told my vision to President D. H. Wells and he said that it was a beautiful vision and he told me to continue and give them their higher blessings. I have commenced this, and have got the temple work done for 251, and will work 75 more. I am now 75 years old and am somewhat sickly, but will leave the work to my sons with all of the records of the dead, and will expect a promise that they will live in all their glory in the temple."

## TEMPLE WORK ALREADY DONE.

Following are the names of families already officiated for in part, at least, in the St. George temple: Perkins and Aston families of England, by Agnes E. P. Calkin, St. George, Price and Hodge families of the

Southern States, by John Price of Washington, Utah.

Priestley, Thompson and Jewett families of New England, by Miner G. Priestley of St. George.

Pimm, Donald and Shaw families of Scotland, by John Pimm of St. George.

Prior and McEwen families of Scotland, by George E. Jarvis of St. George.

Pace, McCord and Macklin families of the United States, by James Pace of St. George.

Peniston family of New England, by Benj. E. Peniston of St. George.

Pfister family of Switzerland, by Magdalen P. Wittwer of Santa Clara, California.

Pulphreth, Dutton, Fairchild and Brown families of New England, by William Pulphreth.

Pace and Nichols families of New England, by Wilson D. Pace.

Perkins, York and Warren families of the Southern States, by Luke Perkins of St. George, Utah.

Pickett and Attwells families of England, by Hannah P. Attwells.

Riddle, Riddell, Riddell and Riddell families of New England, England, Ireland and America, by Isaac Riddle, St. George, Utah.

Rennow family of Denmark, by Chas. P. Rennow of Panama, Nev.

Reber, Wintch and Muller families of Switzerland, by Samuel Reber of Santa Clara, Utah.

Rees and Williams families of Wales, by Watkin Rees of Beaver.

Rhomer and Niederer families of Switzerland, by Isaac Rhomer.

Ruech and Niederer families of Switzerland, by Jacob Ruech of Rockville, Utah.

Randall and Burdett families of England, by Jas. H. Randall of St. George, Utah.

Robbins, Jarvis and Simons families of New England, by Don C. Robbins of Salt Lake City.

Redd, Hardison and Chamberlain families of New England, by Lemuel H. Redd of Harrison, Utah.

Richey and Ridge families of Southern States, by William Richey of Circleville.

Raleigh family of New England, by Albert H. Raleigh of St. George.

Riding, Dobbel and Lister families of Ireland and England, by Heber C. Riding of St. George.

Roskelly family of England, by Samuel Roskelly of Logan.

Rogers, Collins and Whitelaw families of New England, by Horatio Pickett of St. George.

Savage and Brunell families of the United States and England, by Levi Savage of Toquerville.

Stevens and Lemon families of the United States and England, by James A. Lemon.

Sturzenegger and Niederer families of Switzerland, by Bartholomew-Sturzenegger of St. George.

Stanworth and other families of England, by Samuel Stanworth of Toquerville.

Schultz family of Denmark, by James W. G. Nixon of St. George.

Sullivan, Mathews and Calhoun families of New England and Scotland, by Jos. J. Sullivan of St. George.

Sylvester and Nicholson families of England, by Joshua W. Sylvester of Mesquite, Lincoln Co., Nevada.

Stuck and Stettler families of Switzerland, by Samuel Stuck of Santa Clara, Utah.

Sprowl, Bobo and Alexander families of New England, by Andrew Sprowl, Washington.

Snow, Streeter, Mason and Shelders families of New England, by Erastus Snow of St. George.

Sanders, Fausett and McKee families of Wales, by Moses M. Sanders.

Stapley and Bryant families of England, by Chas. Stapley of Toquerville.

Savage family of England, by Nepht M. Savage of St. George.

Steel, Judd and Gaydon families of England, by George E. Steel.

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